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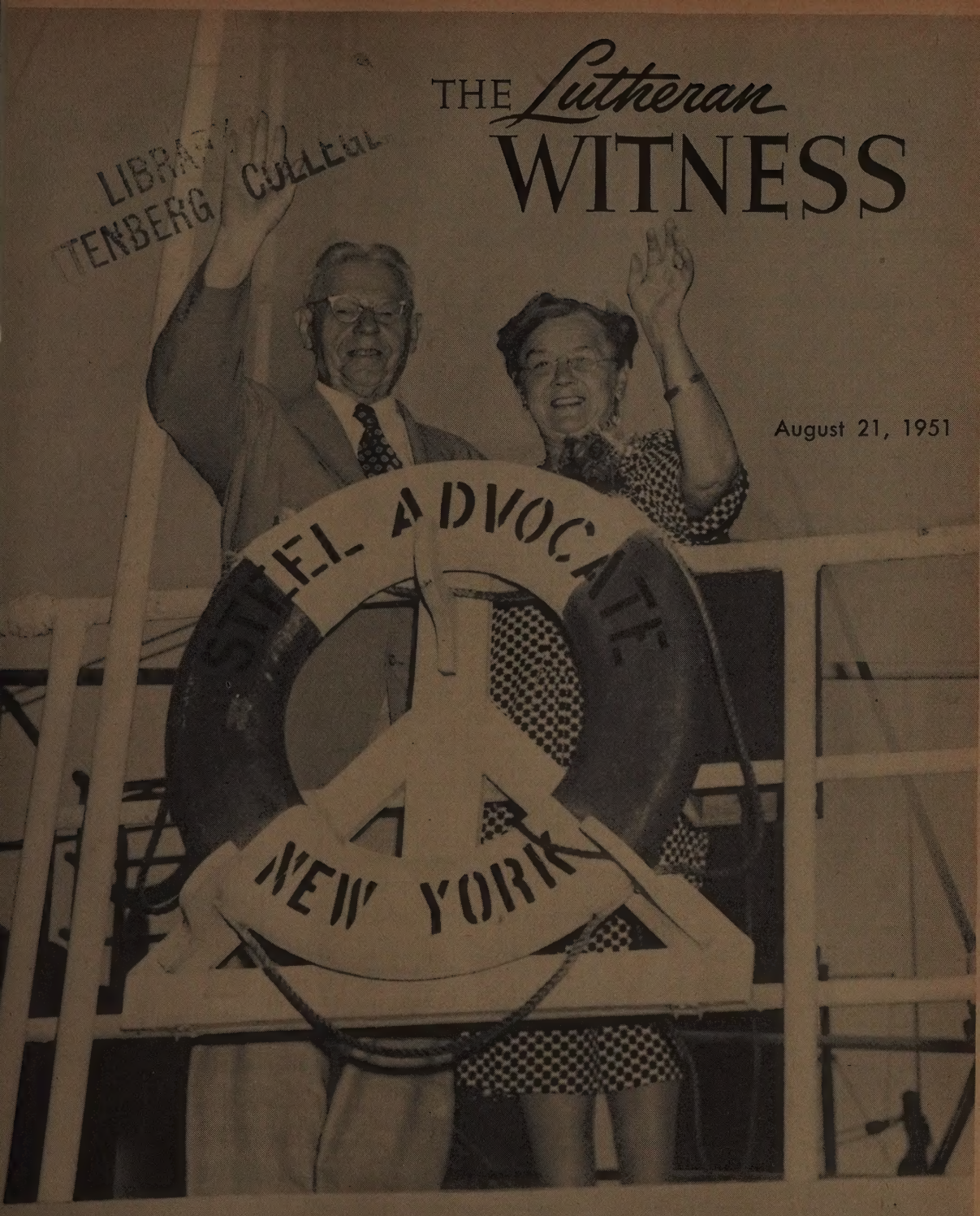
THE Lutheran WITNESS

August 21, 1951



RETURN TO INDIA

Missionary and Mrs. Henry Nau Bound for Work Among the Moslems

Distributing Help
The Rev. K. H. Meyer, pastor of Immanuel, Kansas City, Kans., helping Mr. Gus Treed outfit church members, 18-month-old Tommy Urie and his mother, Mrs. Norman Urie

Immanuel Is Their Refuge

Our Christian people have taken ... flood in a splendid Christian spirit. M... who were hit worst are those either ... tired or who will soon have to ret... But their Christian faith is sufficie... matured to take the disappointment ... the flood.

By the REV. K. H. MEYER
Kansas City, Kans.

You've read accounts of the flood and have seen pictures of the destruction it brought. But have you wondered just how a Lutheran congregation would react when struck by the worst flood in American history?

Immanuel Lutheran in Argentine, Kansas City, Kans., is just one of several Lutheran churches that were struck. A look at the work of our fellow Lutherans ten days after the flood reached its peak, helps one understand just what goes on in our thinking here at Immanuel.

Unexpected

We weren't expecting the flood. The papers and the radio had told us the dikes would hold. Most of us spent the evening at home. Several of us were at the church at a Public Relations Committee meeting.

Without any preliminary warning the radios suddenly told us to leave everything. The sirens screamed up and down the streets. The dike had broken. Clothing and furniture were unimportant then. Lives had to be saved.

The swirling waters kept on climbing until they had covered a large corner of the church property. The front yard of Immanuel was the spot from which many private motorboats began the nightlong search for those who had been stranded. When people were rescued from roof tops or second-story windows, the first solid ground they touched was the church lawn.

Above the rescue scene the lighted cross at our chapel entrance shone out into the night. Our church, on the gradual slope at Woodland and Metropolitan Avenue, was "a city that is set on an hill." The cross of Christ towered o'er the wrecks of time.

But the lighted cross was not the only demonstration of the light of God's love that would come into the lives of the needy. Immanuel Lutheran Church was destined to be a relief center for the community.

Many of our members had been directly affected by the loss of home and clothing. Most of our members were indirectly affected by the sudden loss of jobs or by taking two and more families into their homes on the hills.

Much relief work was being done by individuals. Committees were also set up, one for receiving and one for distributing aid. The next day — as if God Himself had sent out notices — neighboring pastors and laymen called and asked how they might help. In a few short days we saw two truckloads of food, clothing, and furniture brought into the church basement, as well as supplies by the armload and carload. Funds are also coming in for emergency distribution. We knew our pattern must be to "do good unto all men, especially unto them who are of the household of faith."

In about a week of operating a "Lutheran Relief Center," we took care of almost 400 people. It was always the same sad story of loss. But a change of clothing, a pair of shoes, or a piece of furniture brought the same happy face and the thanks to Christian people who made this relief center possible.

As evacuees begin to move back into their renovated homes or into t... proposed temporary housing units, ... expect clothing and food to be in ev... greater demand. Our program will ... stepped up in the next two or thr... months. During the winter much he... will be needed. It is good to kn... that help is coming from our fell... Lutherans of Greater Kansas City, ... Kansas, and other States. It was m... heartening to receive a letter, se... by our District President to all L... theran congregations in Kansas, wh... included a declaration of emergen... The Red Cross has also been encou... aging us.

Two Years for Rebuilding

By God's grace alone relief ... been coming and will keep comi... Some estimate it's going to take t... years to rebuild our community. The... may be a letdown in interest in o... needs, but we know that with Go... help Immanuel Lutheran and its me... bership will be right there doing th... utmost to help those in need.

Supplying food and clothing for t... body is hardly the stopping place ... Christian people. Our committee w... concerned about the Bread of Life a... the garments of righteousness, t... Our first thoughts went to the conce... tration of evacuees in our high sch... and grade schools. They had clothi... food, shelter, and recreation. But ... glance at the covers of books suppli... for their reading convinced us th... food for the soul was sadly lacki... there.

Other Lutherans of our commun... helped us supply tracts, devotio... booklets, and other types of Christi... literature until our order from Co... cordia Publishing House reached ...

A minority of the evacuees w... Mexican. Spanish literature was s... immediately from the Spanish L... theran Hour. Recordings of ... Spanish Lutheran Hour were orde... from Pan-American Broadcasting ... in New York by Dr. E. R. Berterma... of the Lutheran Hour. We certai... learn how willing others are to h... us in our time of need. Our apprec... tion for the work and assistance th... have given can never be expres... fully.

Church Home for Evacuees

Our community has thousands ... temporary residents. Churches w...

Relief Center

sement room of Immanuel Church quickly a center for receiving and distributing ies of food, clothing, furniture, and Relief will be necessary for many months

d as well as homes. (Immanuel ran sold its former property and d about two years ago. The old h, now occupied by the Naza- , was submerged.) Walther ers and Sunday school children distribute handbills in the com- y inviting the evacuees to make Immanuel Lutheran their temporary church home. The Sunday school shows a big attendance increase. Our superintendent says it's because 40 per cent of those present are evacuees. Morning church services also found many evacuees visiting us.

Our Vacation Bible School was scheduled to start right after the flood struck. But now our basement is filled with clothing. That doesn't make a very interesting or desirable place for classes.

At the moment we wonder if the Lord is opening another door for us. Radio and newspapers report that a city of 12,000 evacuees will be set up in our own community. Distance from our church property makes it rather difficult to plan to serve them.

We are requesting permission to set up a temporary chapel or Sunday school building on the site. If that is not granted, we have already located and arranged for a plot of ground adjoining the site. We hope to establish a branch Sunday school and church until we can evaluate just how Immanuel Lutheran will best be able to serve on a permanent basis. If time permits, our delayed Vacation Bible School will be held there to care for our own members and the evacuees. Church services, Sunday school, and midweek discussions of Bible teachings are all included in our planning.

What the future might hold for us is uncertain. Changes are already being made. Several of our members have already been transferred because of job changes. More tell us they may have to leave. Yet, we are certain that the same Lord who has given us the resources with which to carry on this far will also see us through the uncertain future.

We Share Them with You?

Foreign Mission Problems

By DR. O. H. SCHMIDT

Executive Secretary
Board of Foreign Missions

ducting a Christian mission in ny foreign country is bound to nt problems. Since Christians ngly bear one another's burdens, re confident that the prayers and ort of our members everywhere lighten the complications which representatives in Christ face ad.

w Governments Pose Problems

ndia really has a new government, the British relinquished their That may bring new problems, ding entry into the country; for us Mohammedan official may have oles about authorizing the entry of issionary whose express purpose convert Mohammedans to Chris- ty! Red tape involving customs import license can cause difficulty, y, and expense. The tendency to er up the native religion by im- ng all kinds of restrictions upon the stian mission (it is forbidden to the same building for church ship and as a school, or to teach ion during regular school hours) spell trouble. Building an indig- is Church, giving authority to the ve members of the Church: how .? how much? — They have so few urces; understanding and initiative so long to develop. Yet, respon- ity must be entrusted to them in r for them to learn. How far can go with offers of education: take everyone without limitation? Or as many pupils as we can look after with thorough mission methods? How far can you go with medical help or agricultural uplift? How hard it is to keep the spiritual objective always in the foreground! In addition to all this, the missionary in India also has personal problems of health, children, adjustment, separation from the home church and other home ties.

The Philippine Islands is also a new nation having a national economy on a low level, endless official routines, stiff taxes, high cost of living, a climate tending to make people indolent. It takes strong leadership to help them think seriously, assume responsibility, undergo thorough training for church service, and support their own Church. Active opposition is to be expected, especially from the Church which has dominated that nation for centuries. What can be done for the fine young people so that they can earn a good enough living to contribute substantially to the Church? Another vital issue is that of the health of the missionaries in that rather trying climate.

The Throes of War

Think of the complexities presented by China! In the fall of 1948 we were all set to go forward with a fine mission program. Suddenly the political outlook became such that the missionaries decided, each upon his own recognizance, to withdraw at least for the time being. A national Lutheran Church was organized, and the native pastors and members are trying to carry on in spite of persecution and death. Pray for an open door for China!

Hong Kong presents different problems. There it is a question of taking

Mission Work Starts Early

Kathryn, daughter of Missionary Otto Hintze of New Guinea, handing a Sunday school lesson to Isaac, son of our native teacher

care of mission opportunities. Among residents a full program of services, instruction classes, Sunday school, and youth work is carried on. A day school is to be started. How train the teachers? What of tuition? How can we later take care of people we now win? We shall need a more definite church home than the present rented quarters. And what about the work among the refugees, herded together in concentrations of thousands, with flimsy shelter, a dole of food, little chance to work, ravaged by disease? They need to earn a living, but how much work can we create for that purpose? Some could conduct a school under the guidance of a missionary, others brought into Bible training institutes. But how can they all be employed after training? How get more American missionaries into Hong Kong? How much can we risk in the nature of permanent investments, when the future is so uncertain and Hong Kong so vulnerable to attack?

Japan presents its special questions, too. A strategy was developed which aims at a strong base in Tokyo and Yokohama, then (since other Lu-

(Please turn to page 282)

Being Good Samaritans in Dixie

Health for Crippled Children
Lutheran Hospital, at Vicksburg, Miss., is a n
venture of faith and service

By the REV. KENNETH HOFFMAN
Chaplain, Lutheran Hospital
Vicksburg, Miss.

One Hundred Twenty-Nine Per Cent Full

What would you do if you had one hundred twenty-nine patients in a one-hundred-bed hospital? The Lutheran Hospital at Vicksburg, Miss., on this late summer day is caring for fifty-eight acute polio patients and seventy-one medical and surgical patients. In its twenty years of existence the hospital has gained a national reputation for its excellent medical care for all people, and particularly for its special services to cancer, polio, crippled children, and cerebral palsy patients. The phenomenal growth has continued during the last two years, when the hospital and all its facilities of X ray, pharmacy, pathology, etc., were presented to the Lutheran Laymen's League.

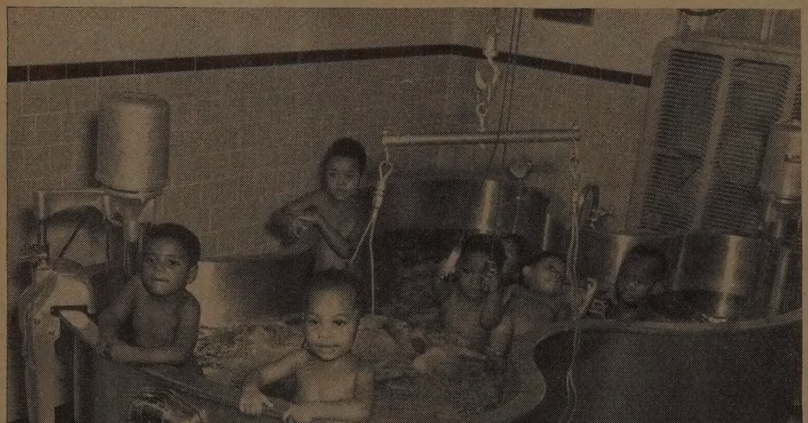
An outstanding staff of specialists, who are members of the Vicksburg Clinic, spend full time in the hospital for both in-patients and out-patients. The chief of staff, Dr. W. H. Parsons, holds many honors — the latest being his election as vice-president of the Board of Directors of the American College of Surgeons.

The Great Physician

The three former doctor-owners are individually members of three other church denominations. They presented the hospital to the Lutheran Laymen's League because they felt that they were not treating the total person when they gave physical care alone. Their patients had bodies *and* souls. They wanted the spiritual ministry of a chaplain. After months of investigation they concluded that the Lutheran Church could bring souls to Christ at a time when they are lying on sickbeds, looking heavenward. No wonder that Dr. Walter A. Maier described this challenge and opportunity of healing the body and soul in Vicksburg as "a new era for the Lutheran Church."

Training Nurses and Technicians

The School of Nursing offers a three-year course for student nurses, and college credits are given for some of the classes. Training is also available for X-ray technicians and laboratory technicians. The hospital is approved by the American College of Surgeons for graduate training in surgery. A wide experience is offered in these training schools because during the last year cancer patients alone came from eighty of the eighty-two counties in Mississippi, from every State touching its borders, from States as distant as California and Michigan, and from two foreign countries. All of the Negro polio patients and half of the white polio patients in the entire State come to your hospital. Complete scholarships for the School of Nursing are available, and applications are invited.



All of the Negro Polio Patients and Half of the White Polio Patients in the Entire State of Mississippi Are Treated at Vicksburg Lutheran Hospital

Ladies' Hands Are Busy

The central unit of the Luther Hospital Auxiliary has been organiz at Vicksburg. Members assist with t patients' library, recreational therap and other ways to assist the hospit and make the patients feel at hom Branches of the Auxiliary are no being started by interested ladi throughout the country. Many ladi groups are sewing hospital gown boxer shorts, and other garmen especially for the polio children.

For Souls Redeemed

Within a year a Lutheran chur has been organized at Vicksburg, a adult instruction for membership continuing regularly. Two services a held each Sunday in makeshift qua ters in the hospital and in the com munity. An average of sixty peop hear the Word of God in worsh services each week. Four more adul were confirmed in June, and instru tion continues. Bedside meditatio are held each day at the hospital the chaplain and his assistants, De coness Mary Arbeiter and Vicar Robe Griesse, soon to be replaced by Vic Charles Reichert. And all this in State where, believe it or not, the have been less than a thousand L therans!

In this new venture of faith in new area for the Lutheran Church have an opportunity to bring the me sage and mercy of Jesus, the Gre Physician of body and soul. The Lo has shown the way. He has alrea granted many blessings. A new a larger hospital is needed to increa the present capacity and to add training school for Negro nurs more facilities for spastic paraly patients (and your hospital is the o one in the State approved for cripp children); a convalescent home wh parents also may be trained in rehabilitation of their polio and spas children; more space for the excell teaching and research program. It w

add up to a large center of service Christ in the twofold ministry of ng for bodies and souls. The Lu- ran Hospital Foundation, Inc., of cksburg has been organized to re- ve gifts for the proposed new three- llion-dollar hospital. Help bring m hope — the hope of a useful — the hope of a life forever with us, the Great Physician.

A twenty-minute, sixteen-millimeter color motion picture of facilities and activities of the hospital is available for showing in your congregation or organization. Write to the Lutheran Hospital Foundation, Inc., Vicksburg, Miss., for bookings.

What Are Lutherans Reading?

By PROF C. H. SCAER
Concordia Teachers College, River Forest, Ill.

eading is a function of modern life almost as natural as eating. It has oyed a reputation both ancient and norable, and is one of the prime tors in determining the culture of eople.

In this article we are concerned h examining the reading status of a ticular group within the American ion: What are Lutherans reading? thout specific statistics, we must as- ne that Lutheran reading taste in neral corresponds to that of the erage American. And so we have ore us the task of analyzing popular nerican reading matter. This is no y task; for the status of popular ding is complicated, uneven, shift- , and often quite obscure. However, re are studies which describe pop- r reading today.

Such studies reveal that personal erest is one of the natural motiva- ns in the reading experience. nether the purpose is wholesome joyment or improving the mind, or periencing a thrill through the pulp gazine, the bloodthirsty adventure ry, the passionate love novel, or the ducts of the tabloid press, the in- est of the individual himself is ex- mely important in determining the aracter of his reading.

Who Chooses *Your* Reading?

It has been proved that agencies tside the reader assume a larger role the selection of reading matter than the tastes of the individual himself. The part that the public librarian ays in this direction immediately ggests itself. While librarians do ercise an influence, particularly on children, studies show that they ve little effect upon the reading stes and interest of the adult public. Much more important are the dis- buting agencies. Whether they com- ise promoters of book clubs, maga- ne publishers using the mails, or book magazine distributing services, all ve one objective, namely, to make ading material easily accessible at an tractive price, at an appropriate time and place, at the greatest possible convenience to the public. Their theory is: put it in front of the reader, and he will read it.

The question of accessibility or non-accessibility has been proved by studies to be highly important. This applies not only to magazine and book subscriptions, rental libraries, and newsstands, but to public libraries as well. Books placed on the "Best Sellers of Other Years" shelf, for example, are read more than the same books on the bottom shelf of a dark stack. The same principle is true of advertising. Keep titles constantly before the potential consumer, and he will more likely become a buyer.

Then there is the effect of social pressure. People tend to follow friends and associates in their reading. In fact, they are almost forced to read certain books in order to be in the know on the best sellers and up on bookish conversation. It becomes a matter of self-protection.

What Makes a Book "Good"?

What people are reading is a question also answered by the objective findings of specialists. According to Douglas Waples of the Graduate Library School, the University of Chicago, the question is more easily answered by analyzing public library records than by any other data.

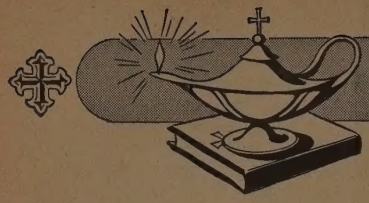
With the exception of communities with a strict censorship, libraries tend to circulate books neither exclusively "poor" nor "good." Evaluation, however, is somewhat complicated by the lack of agreement upon the standards by which quality is judged. If by "poor" is meant mystery and detective, love and romance, adventure and western, sensational or characterized by easy dogmatism, then sixty per cent of adult reading qualifies as "poor." But if by "good" we refer to recognized "classics" and highly regarded contemporary writing of a serious sort, then perhaps ten to fifteen per cent of book reading is "good."

This hardly settles the matter. For what recognized American critics regard as "good" may not in the light of our own standards qualify as such. Let us be specific. The *Saturday Review of Literature* recently polled twenty-three critics, representing newspapers in major cities in every section of the country. They were requested to name five general books and five works of fiction worthy of the attention of discriminating readers. While some very worthy titles were omitted, the most frequently named general books in the main make up a commendable list. But when *His Eye Is on the Sparrow*, by Ethel Waters and Charles Samuel, described by Sterling North as "one of the roughest, toughest life stories in print, matching in frankness Rousseau's *Confessions*," is given nine votes to the five given *The Letters of Theodore Roosevelt*, edited by Elting E. Morison, then we hesitate to take at face value what in every case the critics call "good."

Our Synod has a publishing house whose standards of criticism must emanate from Biblical truth and not be guided and warped by the commercial motives, the secular philosophy, or the pagan sensuality so characteristic of much of the world. For this reason the LUTHERAN WITNESS with its circulation of 305,000, the *Lutheraner* with 24,000, *This Day* with 62,000, the *Walther League Messenger* with 35,000, and the *Cresset* with 2,500 must find an even greater reading public among our 1,179,411 communicant members. The Publishing House is doing a notable piece of work in providing literature for the young and for the clergy. It is also releasing more books for the laity, primarily in biography and exposition.

How about the field of fiction on the definitely adult level? We have but scratched the surface. In his book *How to Improve Your Personality by Reading*, Thornton, a Roman Catholic, establishes one thesis, namely, that there can be great literary art which records both the heights and the depths, which catches the universal character of the human heart, but which still adheres to the spirit of the Church. He closes with the appeal: "It is high time American Catholic writers got out of their birdbaths and took a dip in the profundity of the universal ocean of their Faith, which washes all shores and all races." What a challenge! Might we not throw out the same challenge within our own Church?

We have addressed the reader, the publisher, and the potential writer. There remain those who probably above all others should be vitally concerned with the question: What are Lutherans reading? I refer to the men whose chief interest is souls, the pastors of our churches. Yours is a great responsibility. To all I am putting the question: What are Lutherans reading?



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.**

Students for the Holy Ministry

President Leroy C. Rincker of our Concordia College in Milwaukee, Wis., writes in a recent communication:

It is the prayer of the entire Church that many young men will enroll as ministerial students. At a time when mission opportunities are calling to us from all parts of the world, we shall be unable to supply these needs unless many more young men dedicate their lives to this cause.

That is well said. God answers our prayers for effective missions through missionaries; and He answers our prayers for missionaries through the supply of trained workers.

Furthermore, the extension of the Church in the mission field needs to parallel the deepening and strengthening of the congregations of Christians at home. Both take a consecrated and trained ministry.

To be a minister of the Gospel means to occupy one of the callings in life in which a man simultaneously witnesses to Jesus Christ and earns his daily bread in every moment of his task. It is a tremendous privilege, but by the same token it demands consecration and ability. May our Lord answer the prayer which President Rincker describes, by putting the will to the ministry into the hearts of many.

Every Believer a Royal Priest

That is a blessed truth with glorious implications. Synod's Co-ordinating Council has chosen it for the theme of the year, beginning this month; and for this particular month it has selected the slogan: "The royal priest enlists in Kingdom service." This is the time for recruitment and enlistment. Both the general theme and the one for this month are thoroughly Biblical.

In the Old Testament every believer was likewise a royal priest, with all the privileges and responsibilities which this term implies; but when the Children of Israel left Egypt, God put them under the tutorship of a special priesthood from the tribe of Levi and the house of Aaron. This priesthood was a shadow, or type, of Christ's priesthood and of that of the believers. It was abolished with the advent of the New Testament. Christ is now our only High Priest. He sacrificed Himself once on the altar of the Cross and need never be sacrificed again. He now lives to make intercession for His people (Heb. 7:21-27). Under Him all believers are now royal priests. The New Testament knows of no other. The public servants of the Church are called elders and bishops, or overseers, but never priests. That new species of priests which evolved in the Church in the course of the centuries before the Reformation does not have the sanction of the New Testament, but must be attributed, with other errors, to the erring inventions of men. Peter is addressing all believers when he says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5), and he includes all Christians when he calls them a royal priesthood and defines their priestly duties (v. 9). The blessed in heaven sing unto the Lamb a new song, saying: "Thou art worthy to take the book and to open the seals thereof; for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests" (Rev. 5:9-10). On the basis of Scripture, Luther declares that all Christians are priests. It was his desire that the term "priests" should become as common as the term "Christians."

The royal priest, the Christian, enlists in Kingdom service. *Parish Activities* presents a rich program of service for this month and for each month hereafter for the entire ensuing year. There is sufficient material to meet the needs and opportunities of every congregation, rural or urban, throughout our Church. "Follow Me," said our Great High Priest to His disciples, "and I will make you fishers of men" (Matt. 4:19). That is the text for this month. May every one of His royal priests heed His invitation.

Why Warn Against Romanism?

A Roman Catholic reader wants to know why the LUTHERAN WITNESS speaks unfavorably of Roman Catholicism. That is a fair question. But a complaint of that kind does not come with good grace from a member of the Roman Catholic Church. No one has to date been able to match the violence of Rome's denunciation of other religious groups, nor has Rome ever repented of its bloody persecutions of others. One wrong would not, however, make another right; therefore the question regarding the criticism of Romanism is still in order.

Why warn against Romanism? There are various compelling reasons. One is that Rome professedly wants to make America a Roman Catholic country. That is, of course, a noble and legitimate aim from the Romanist point of view. Protestants, however, look at Spain and Italy, where Rome has always had everything its own way, and conclude that America must never be like that. They scan the history of France and survey Latin America without finding anything there that would make them change their mind. Rome's record with regard to freedom is bad.

Much more serious, however, is the fact that Rome has strayed far away from the truth of God's Word. Jesus promised the Jews who believed on Him: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Rome has drifted away from Christ's Word, the Gospel, is now entangled in a web of error, and has exchanged the freedom of the Gospel for the slavery of the Law. Rome today officially condemns the Scriptural doctrine of salvation by grace (without our own merits through faith — the only way to heaven! — and teaches salvation by the works of the Law. But Paul says: "For as many as are of the works of the Law are under the curse: for it is written, Cursed is everyone that continueth not in

hings which are written in the book of the Law to do
" (Gal. 3:10). Paul is here not speaking of the Cere-
ial Law, as Catholic exegetes would have it, but of the
as it was in the days of Abraham, long before the
monial Law was given to the Jews, and as it still is
y. The fact that there doubtless are today, as there
always been, true Christians in the Roman Catholic
rch, is not due to Rome's official teaching regarding
way to heaven. These Christians owe their faith to their
ism and to the portions of the Gospel which are still
d in Rome's liturgy and, we are happy to admit, in
sermons of some of its priests. Many of those, how-
, who become the children of God through Baptism are
misled to put their trust in their own good works
ead of putting it in the all-atoning blood of Jesus
ist, once shed on Calvary for the sins of all men.

Again, when a Protestant marries a Roman Catholic,
must sign a pledge to bring up his children in the
nan Catholic faith. He should know what he is doing
re he agrees to do that. It is the business of the LU-
RAN WITNESS to keep its readers informed. Jesus bade
disciples: "Beware of false prophets, which come to you
heep's clothing, but inwardly they are ravening wolves"
att. 7:15). Paul admonishes the elders of Ephesus:
ke heed therefore unto yourselves and to all the flock,
r the which the Holy Ghost hath made you overseers,
eed the Church of God, which He hath purchased with
own blood" (Acts 20:28). Paul justifies this earnest
nonition with the stern warning: "For I know this, that
r my departing shall wolves enter in among you, not
ring the flock. Also of your own selves shall men arise,
aking perverse things, to draw away disciples after them.
refore watch . . ." (vv. 29-31). He warns the Thessa-
ians even more specifically, when he describes that
at falling away and the rise of the Papacy (2 Thessa-
ians 2). Christ and His Apostles have set the example
warning against soul-destroying error. The LUTHERAN
TNESS in testifying against Rome's apostasy from the
ine truth of God's Word finds itself in good company.

oman Dies of Rattlesnake Bite

Sunday night, July 15, a 50-year-old rural housewife
New Hope, Ala., chose death in agony from a rattlesnake
e in the false belief that acceptance of medical aid would
w lack of faith. Member of a snake-handling cult, she
s struck by the angry rattler when she tried to pick it
at a church service. She died four hours later at her
me, while members of the congregation prayed near by.
tnesses who pulled the snake loose and watched it slither
t the door said that the dying woman refused to let them
l a doctor. The State ruled the woman's fatal perform-
ce an accidental death.

Snake-handling cults base their dangerous rites on
rk 16:18 and Luke 10:19. According to Mark, Jesus sent
s disciples out into all the world to preach the Gospel,
th the promise of His protection. He said: "They shall
e up serpents; and if they drink any deadly thing, it shall
t hurt them"; and when He sent out the seventy, He said,
cording to Luke: "I give unto you power to tread on
rpents and scorpions." How well Jesus kept His promise
e can see from the incident related Acts 28:3-6. When
ul was engaged in the useful task of laying a bundle of
cks on a fire, which had been kindled to warm the ship-
ecked people on the island of Malta, a viper struck his
nd. He simply shook it off into the fire and, contrary to the expectation of the local people, who knew how poisonous the viper was, suffered no harm. Nowhere, however, did Jesus instruct His disciples to tempt God by voluntarily drinking poison or handling serpents. On the contrary, He instructed them to escape from danger if possible, telling them: "But when they persecute you in this city, flee ye into another" (Matt. 10:23), and He Himself set the example, until His time to suffer and die had come (12:14-15). When the devil, tempting Him, bade Him to cast Himself down from a pinnacle of the Temple, Jesus refused with the words of Scripture: "Thou shalt not tempt the Lord, thy God" (Luke 4:12).

We feel sorry for the poor deluded snake handlers who die on account of their mistaken belief; but what about the thousands, many of them educated people, who refuse medical aid, because, with Mrs. Mary Baker Eddy, they hold that "what is termed disease does not exist"? Fortunately the faith of many Christian Scientists in Mrs. Eddy's delusions is not as fatally strong as that of the dying Alabama snake-handling housewife. Many resort to the use of medical and surgical aid in inverse proportion to the strength of their misguided faith. Many, alas! call in the physician too late.

More serious, however, is Christian Science's denial of the reality of sin, the cause of all sickness, death, and hell, and therefore also the need of repentance and of a Savior from sin and its evil consequences. A rattler causes only temporal death; Satan, whose existence Christian Science denies, causes eternal death. From his venom only Jesus can save.

The Baby's Feeling of Trust

In a syndicated article, appearing under the heading "Your Child and Mine," Myrtle Meyer Eldred says: "Young mothers are told many things to do for their babies, and often they do not understand their importance or the reason behind the advice. If they understood, they would be more hospitable to the ideas." She explains, by way of illustration: "It is during the baby's first nine months of life that he builds up a feeling of trust and confidence in the adults who care for him and in the environment in which he lives." Could Miss Eldred possibly be right? How can a baby develop a feeling of trust and confidence during the first nine months of his life? Some people who cannot understand that will simply deny that it is possible.

There are those who, because they cannot understand how a baby can be capable of trust and confidence, refuse to have him enter the number of believers through Holy Baptism. How the Holy Spirit can bring a tiny baby to faith in his Savior is, of course, also one of the things we cannot understand. Fortunately, we need not understand it, for we have the Lord's command to make disciples of all nations through Baptism (Matt. 28:19). Children, an inevitable part of nations, are not excepted. Conceived and born in sin, they too must be born of water and of the Spirit (John 3:5). Paul gives the believing Galatians the assurance: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). Why deprive babies of the blessing of this glorious assurance by denying Baptism to them? Little children can, indeed, have trust and confidence in their God and Savior and thereby be translated from spiritual death to spiritual life through the power of God's omnipotent Spirit, who performs His saving work through the means of grace (Matt. 18:6).

News

WORLD

Unless public schools find a practical way to impart a strong spiritual tone to public education, our nation faces paganism, Dr. Rodney Cline, professor of education at Louisiana State University, recently told educators of his State. He conceded that moral character must result from the united efforts of home, school, and community. He said that jealous guarding of the schools against sectarian dominance of education has caused a reaction completely negative toward religion in general. He noted that the teaching of religion is prohibited in the public school while the teaching of things antireligious is condoned. He believed that public education would lose much of its influence if religion is ignored, and recommended released time as a solution.

CHURCH

A statement on the task of individual Christians and churches in our times has been drafted after four months' study by the General Board of the National Council of Churches. The statement listed several "Christian insights" to help chart his way through the confusion of present times. These included: 1. History is purposeful and orderly because the world is in the hands of God, who made it. 2. Man, being a creature of God, has a destiny above and beyond this world. Hence his essential security and his essential freedom are not derived from this world. 3. Man can know the will of God . . . and can also enter into communion with Him. . . . Prayer is powerfully relevant to human affairs. 4. It is our faith, verified in history, that in Jesus Christ the God of history and our Creator has revealed Himself and His purpose for us. Through His death for us and His victory over death we may be victorious over our sinful nature and all the powers of the world, including death itself. 5. Christians have a strategy for resisting and overcoming evil, which makes them instruments of the power of God. . . . The call to such service is a call which God makes to all men. . . ."

Roman Catholic St. Francis Hospital in Charleston, W. Va., has refused to dismiss three Negro nurses which it hired recently in spite of the fact that twenty staff nurses resigned their posts in protest over the appointment of Negroes. The resigning nurses said they took their stand to preserve the good name of the hospital and its alumnae. The hospital has secured other sisters and nurses to fill the vacancies.

LUTHERANS

51 million Lutherans throughout the world make up the largest Protestant denomination, the Lutheran World Federation reports from its headquarters in Geneva. The figure covers nearly 100 church and mission groups in 33 countries, but does not count an estimated 17½ million Lutherans affiliated with Union Churches in Germany and elsewhere. Ninety per cent are concentrated in seven countries: Germany, 20,230,000; U. S., 6,256,900; Sweden, 6,156,000; Denmark, 4,000,000; Finland, 3,840,000; Norway, 3,076,740; and Latvia, 1,500,000 (a 1940 figure since no information is available in lands under Russian domination).

Agreements on all major points of doctrine but one have been reached in the effort to bring about a union between the United Evangelical Lutheran Church in Australia (a member of the Lutheran World Federation) and the Evangelical Lutheran Church of Australia (affiliated with the Missouri Synod). Intersynodical discussions on the final point, the doctrine of the inspiration of Scripture, are reported to be proceeding sucessfully. Negotiations toward union have been carried on for ten years.

Four of the thirteen U. S. Army chaplains promoted on June 29 to rank of colonel are members of the Missouri Synod: Chaplain Herman H. Heuer, Chief, Technical Information and Analysis Division, Washington; Chaplain John F. Gaertner, Post Chaplain, Fort Riley, Kans.; Chaplain Arthur C. Piepkorn, President, Chaplain Board, Fort Meade, Md.; Chaplain Wm. J. Reiss, Executive Officer, Office of Chief of Chaplains, Washington. Chaplain E. J. Graebner, Robins Air Force Base, Ga., was promoted to the colonelcy in January of this year.

The Lutheran Church of Slovaki has been placed under Communis leadership with the dismissal of Bisho Vladimir Cobrda and the appointmen of a new bishop. Bishop Cobrda, whos whereabouts are now unknown, ha long opposed the misuse of the Lutheran Church for political purpose church sources in Vienna said. A sec ond bishop has also been dismisse and there is fear of a Communist purg of other prominent Slovak Lutheran clergy and laymen.

The Rev. Werner Kuntz, Executiv Secretary of the Missouri Synod Mich igan District Department of Institu tional and Social Service, is makin a two-month survey of western Ger many, Austria, and Italy under th auspices of the International Refuge Organization. Operating from Detroi since 1946 Pastor Kuntz has been per sonally responsible for resettling mor than 500 European refugee family unit in Michigan.

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FIRST ESTIMATE OF FLOOD DAMAG

By press-time for this issue it wa still difficult for the heads of our Kan sas and Western Districts to asses total damage to our churches and t individual members in these churche With a few exceptions it appears tha churches were located on high groun or were of strong-enough constructio to escape destruction. Members, how ever — businessmen, farmers, tow residents — suffered untotaled losse the possessions of many being com pletely wiped out.

President W. H. Meyer of the Kan sas District reports that the sma church at Strong City, valued at abou $10,000, was a total loss. Water fille Faith Church at Ottawa to a depth o six feet, but the stone structure othe wise withstood the force of the cu rents. Damage is estimated at four five thousand dollars. St. Luke's Con gregation, Manhattan, had water bot in its church building and its par sonage. The loss is believed to h approximately three to four thousan dollars. St. Paul's, at Topeka, ha water in the basement only. Th church property at Salina, though the midst of the flood area, was n much affected.

Along the Missouri River in S Charles and St. Louis Counties, cro were a complete loss. People had su ficient warning to save themselves an their belongings. Reports are incon plete, but so far the WITNESS h received no word of severe damage church buildings in the Western Di trict. Marooned rural members we among those whom the U. S. Coa Guard took to church in boats on th Sunday that the flood had reached crest in St. Charles County.

We did it before! With God's help . . .

WE CAN DO IT AGAIN

By the REV. W. D. OETTING

Immanuel, Waterloo, Iowa

Many of our readers will remember with what joy our Church received the news, a little over 25 years ago, that our congregations had oversubscribed its $3,850,000 Building Fund by approximately $1,000,000. In many sections of our Church this tremendous achievement was celebrated with special services of thanksgiving.

That outpouring of gifts has brought many blessings to our Church. Because of the improved facilities which it made possible, both at our St. Louis Seminary and at a number of our preparatory schools, hundreds of young men were able to prepare for the holy ministry in more pleasant surroundings and in more ample quarters — and the members of our congregations have been the recipients of the services of these pastors.

During the intervening 25 years the Missouri Synod has enjoyed an unusual growth. Its membership has practically doubled, and its missionary activities have been extended to many new territories. The Church has, indeed, reaped rich dividends from this investment.

Expansion Again Necessary

With a membership of more than 1,200,000 today, the Church is in need of greater facilities for its ministerial and teacher-training program and for its program of mission expansion. Every thinking person will readily recognize this and will be anxious to meet these demands so that the work of the Kingdom may be advanced also during the *second* half of the twentieth century. This thinking was apparent at the Milwaukee convention, and the delegates with great enthusiasm voted a ten-million-dollar expansion program.

The question is often asked: "Will the Church respond to this program and provide the necessary funds?" From clergy and laymen everywhere we hear the opinion expressed that the program is a "must" if our Church is to enjoy continued growth.

The Economic Outlook

The economic outlook is good. The economy of our country has directed billions of dollars into the pockets of the American people, and the members of our Church are no exception. United States budget receipts have risen from $3,963,000,000 in 1926 to an estimated income of $55,138,000,000 in 1952. It is estimated that the total economy of our country in 1952 will exceed 300 billion dollars.

To The Lutheran Church—Missouri Synod this means that its members will be stewards of a greater sum of money than ever before. Every man, woman, and child will participate in the economy and will have an average annual income of about two or three times that of 1920 to 1925. Surely a membership so bountifully blessed should have no difficulty in raising $10,000,000 for the Church in 1952.

If our Church with a membership of 600,000 could raise over $4,500,000 in 1923 to 1926, then a Church with a membership of 1,200,000 surely can raise $10,000,000 in 1952 for the "Conquest for Christ" program. In fact, to equal the accomplishments of a quarter century ago, we would have to more than double the amount and raise upwards of $20,000,000.

Guard Against Overconfidence

Let us, however, guard against overconfidence in our thinking and in our approach to the expansion program. It is very simple to dismiss this matter from one's mind with the thought that the large Missouri Synod can easily attain this nominal goal, and it is relatively unimportant that I, as an individual, become concerned. Often such an attitude is the very seed which reaps the harvest of dismal failure. We dare not let that happen during the coming months.

Ten million dollars is still a large sum in The Lutheran Church — Missouri Synod. We do not wish to be numbered with the apostles of gloom, yet it is of utmost importance that the entire Church guard against the spirit of overconfidence and be alerted to the seriousness of the program. It will demand the wholehearted co-operation of every District, every circuit, every congregation, and every member of the Church.

Co-operation Necessary

The Districts dare not overload their budgets with local projects and thus hinder the larger program of the Church. Every District is an integral unit in the larger body and must do its proportionate share.

We are fully conscious of the needs of the District to advance the cause of the Kingdom in their locality. Mission and Church Extension demands are skyrocketing everywhere. Districts must, therefore, cautiously prepare their program for 1952 in order that our pastor-teacher training program be not hindered. Let us also remember the manpower shortage as it affects the work of the Church on the District level.

Likewise the local congregation must carefully plan for 1952. The local building, expansion, or repair program dare not stand in the way of wholehearted participation. If congregations desire to man their pulpits and schools in the next decades, it is important that they participate in this endeavor now. Let us remember that *we* are Synod and that it is for the benefit of our own congregation that we are participating in this expansion program.

It is also important that *every* member consider himself or herself an important part of this endeavor. We are fully conscious of the fact that the high cost of living and the increased taxation are making great demands on our pay checks, yet this is God's hour, and we are standing at the crossroads for greater work in the Kingdom. We dare not let personal and family demands obscure the larger picture of the Church and thus be a hindrance to the spiritual welfare of generations yet to come.

All Districts, circuits, congregations, and members must be ready to march shoulder to shoulder toward the accomplishment of the glorious purposes envisioned in this "Conquest for Christ" program.

The Missouri Synod of the early twenties was confronted with a challenge similar to that which faces us today. The Missouri Synod arose valiantly to that challenge and achieved a glorious victory. With God's help we can do the very same today! With His help, we *will!*

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Dr. Lawrence Acker, the interim speaker for the Lutheran Hour, is by the Lord's grace on the way to recovery after his collapse at the conclusion of his final Lutheran Hour sermon, July 1. The attack took place in Sioux City, Iowa, at the opening service of the Lutheran Laymen's League Convention. He was later taken by ambulance to Lutheran Hospital in Omaha, Nebr. Physicians report that he will be fully recovered after a rest of two months.

The SYNODICAL SCENE

Eastern District: Happy Christians at Work

They were markedly happy Christians who gathered at Camp Pioneer near Buffalo, N. Y., June 25—29 for the 69th Convention of the Eastern District. Faith, love, and zeal were at work.

A vigorous 15-point program of action, recommended to the District's 134 congregations by the Board for Parish Education, was adopted. In addition to an emphasis upon Christian day schools, Sunday schools (enrollment in the District moved from 10,000 to nearly 15,000 in the past five years), Bible classes, vacation Bible schools, and other part-time agencies, parishes were encouraged to finance attendance of young people at Youth Workers' Conferences and Lutheran Service Volunteer Schools.

Increased funds were allocated to the Committee on Public Relations and the Student Aid Board, and it was resolved to make an annual grant to Synod's Advanced Scholarship Fund.

The convention approved a recommendation raising the allowable salary of a pastor of a subsidized congregation to $2,800, plus $600 car allowance and parsonage and utilities.

In response to the presentation of Synod's Stewardship Counselor, the Rev. John Herrmann, wholehearted support was pledged to the Ten Million Dollar Offering.

It was reported by the Mission Board that five congregations of the District had become self-supporting since the last convention and that six new stations had been started.

Re-elected to third terms as President and First Vice-President respectively were the Rev. Charles A. Behnke, D. D., of Rochester, N. Y., and the Rev. Adolph F. Krueger of Buffalo, N. Y. The new Second Vice-President is the Rev. Eric C. Malte, Ph. D., of Pittsburgh, Pa.; Secretary, the Rev. Theo. A. Fischer; Financial Secretary, Mr. H. Arthur Engelbert; and Treasurer, Mr. Chas. H. Hickman.

Convention essayist was the Rev. Martin W. Mueller, whose scholarly yet down-to-earth presentation of the "Attributes of God" was warmly received. Divine holiness, love, and omnipotence were treated at length. Addresses were delivered by the Rev. Rudolph Ressmeyer, acting as synodical representative, and the District President, Dr. Charles A. Behnke. The Rev. H. E. Plehn preached at the memorial service.

Taking note of the 175th anniversary of the signing of the Declaration of Independence, the delegates adopted a resolution of gratitude for past blessings upon us and our land and of petition to the Lord of nations to continue to bless and preserve us against attacks from within and without. The District's pastors were encouraged to enlist in the clergy operational services with local civilian defense organizations.

In giving his impression of the convention, District Executive Secretary Wm. A. Drews declared: "There are 33,000 people on our team — and God needs every one of us! May each one of us be able to say with Nehemiah: 'I am doing a great work!' "

BERTWIN L. FREY

Immigrants Swell A. B. C. District

The 21st Convention of the Alberta-British Columbia District took place at Concordia College, Edmonton, July 3—6. Dr. J. W. Behnken represented Synod. Rev. Gunther Jacobs, the essayist, presented "The Work of Our Congregations and Pastors in These Latter Days."

On the mission field three parishes became self-supporting, Medicine Hat, Tomahawk, and Pincher Creek; three new parishes were organized, Ponoka, Penticton, and Killarney in Calgary. Church buildings were completed at Aldergrove, B. C., and Alhambra, Alta. A parish hall was built at Vancouver, B. C., and a parsonage at Edmonton. A church is under construction at Grande Prairie.

In recent months 400 immigrants have arrived from Germany to work in the sugar beet fields of southern Alberta. These have joined our congregation in Lethbridge. Work among immigrants from Latvia and Estonia is in charge of Pastors E. Bersinz and E. Lootsma, displaced pastors who have joined the Missouri Synod.

Salaries of missionaries were increased by $25 per month. This gives married pastors a basic salary of $175 per month plus allowances for dependent children.

The college report showed that in 1950 seven Edmonton graduates continued their studies at our seminaries, and in 1951 six intend to do so. A physical education building is to be erected. The two Canadian Districts have contributed $45,000 in cash and $20,000 in pledges.

There are four day schools with an enrollment of 116, the 51 vacation Bible schools had 1,518 pupils, the Sunday schools have 3,224, and the Sunday School by Mail, 529.

The Lutheran Hour uses 17 stations in the four western provinces. Receipts neared $17,000, requiring a subsidy of $6,247.

Dr. J. C. Baur spoke on "Conquest for Christ." Dr. T. O. F. Herzer of Canadian Lutheran World Relief, and Rev. F. W. Janzow on the Lutheran Hour.

Since the Rev. W. C. Eifert has assumed the duties of Executive Secretary, the Rev. C. Baase was elected President. Rev. C. Janzow and Rev. P. Gabert were elected Vice-Presidents, Rev. A. F. Miller, Secretary, and Mr. A. Knebel, Treasurer. In addition the following were elected to the Board of Directors: Rev. V. Eichenlaub, Rev. C. Klewer, Rev. E. Wildgrube; Messrs. Theo. Appel, H. Folkman, E. A. Lange, W. Rosnau.

Lethbridge, Alta. V. EICHENLAUB

First Summer School at Concordia Seminary a Mild but Encouraging Success

From June 4 to July 13, Concordia Seminary operated the first Summer School in its history. It was conducted in two terms of three weeks each, and students were free to enroll for one or both terms. The enrollment for the first term was 33 and for the second 47, making a total of 80 students for the six weeks.

Special courses were offered for ministers' wives in the first term. A total of eight women were enrolled. More ministers' wives would have availed themselves of this opportunity if these special courses had also been offered in the second term; but this was an experiment. We were encouraged by the moderate success and shall try again next year, possibly making these courses even more attractive.

Of the eighty students in attendance, two were from India, one from Africa, one from Brazil, and one from Argentina. The rest came from fifteen different States and from points as far apart as California in the West, Boston in the East, Texas in the South, and North Dakota in the North.

A few mission boards from the rural areas sent representatives to take the course in "The Rural Church," and some congregations paid all the expenses of their pastor, thus making it possible for him to attend.

Two Lutheran synods outside of the Synodical Conference and four other Protestant denominations were repre-

nted in the student bodies. Among ose present were also two teachers nd several professors.

We feel encouraged about the suc- ss of this first attempt at Summer chool here in St. Louis. Students in ttendance worked hard and appar- ntly enjoyed the work and were quite nthusiastic. They gave us every en- ouragement possible to continue.

The enrollment might have been rger, considering the great number pastors in our Church, but we real- e that every beginning is difficult and will require a great deal of publicity nd education before pastors and con- regations will fully realize the benefit this service to the Church. Our ongregations and pastors must be ade aware that just as medical men, achers, and other professional people ttend summer schools, clinics, and nstitutes to keep abreast with the rogress made in their profession, so lso must pastors have an opportunity o recharge their spiritual and intel- ctual batteries and keep abreast with ne best thought and practice of the utheran ministry in the world today.

We are determined to make the ummer School a permanent institu- on of Concordia Seminary and shall iden its scope and the field of its ervice as the Summer School grows.

The dates for the Summer School f 1952 are June 23 to August 1 — first erm, June 23 to July 11; second term, uly 14 to August 1.

The building operation of our Graduate Hall is progressing steadily, nd the structure is beginning to take lefinite form, but at the present rate of rogress it is quite doubtful whether he building will be ready for occu- ancy by the beginning of the new chool year.

A. M. REHWINKEL
Director of Summer School

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The Addison, Ill., Teachers' Semi- nary class of 1901 held its golden anni- versary reunion in June at Crete, Ill. As a thankoffering to God for fifty years of blessings they presented $1,760 to the Alumni Movie Project of their alma mater, now Concordia Teachers College, River Forest, Ill. Of the 36 graduates, nine have died, and nine of the 27 living are still actively teaching.

Miss Pauline Bischoff, who since 1931 has guided 654 young women through training at the Fort Wayne, Ind., Lutheran School of Nursing, retired in July. Herself a graduate of the school, she was appointed assistant director and instructor in 1920. From 1932 to 1940 she was a member of the Indiana State Board of Examination and Registration of Nurses, and in 1944 she received an honorary M. A. degree from Valparaiso University.

L. E. A. Meets in Fort Wayne

Discussions on parent-teacher organizations, on school health, and on the basis of the 20th-century "isms" occupied members of the Lutheran Education Association at its annual meeting, July 1—3, at Concordia College, Fort Wayne, Ind. Association President E. H. Ruprecht of Valparaiso University reviewed the work of the organization. He pointed out that in its first nine years the L. E. A. has devoted itself to research and publication on public relations and on pre-school and elementary education. He stated that the function of the L. E. A. must be to provide avenues for continued creative thinking in these and other critical areas of Lutheran education. Other speakers were Dr. John Stach and President H. G. Bredemeier, both of Concordia College, Fort Wayne, and Mr. R. M. Potterf of the public library.

L. E. A. Leaders

L. to r.: A. L. Miller, Ph. D., St. Louis, Executive Secretary of Synod's Board for Parish Education; A. W. Meyermann, Des Plaines, Ill., L. E. A. treasurer; L. L. Kolander, La Grange, Ill., secretary; E. H. Ruprecht, Valparaiso University, president; the Rev. Paul J. Roeder, Chicago, program chairman; G. A. Korntheuer, Fort Wayne, convention chairman

Our Church and Her Worship

The Holy Communion

After the sermon, the Offertory and the offerings, the General Prayer, and a hymn if desired, the Order of the Holy Communion leads into the celebration of Holy Communion proper. Christians celebrate Holy Communion in order to carry out their Lord's request that they should "often" do what He did the night before His death and have them receive His body and His blood for the forgiveness of their sins. Thereby they take His work of redemption before them and make themselves a part of its purpose. Thereby they also show and strengthen the unity and fellowship of faith in which they are bound together as members of His body (1 Cor. 10:17).

This portion of the service begins with versicles joining the pastor to his people, as in the other prayers, and setting a tone of high adoration ("Lift up your hearts"). As our Lord first gave thanks at the Holy Supper, so the congregation first offers up a prayer of thanks and praise. The latter portion of this prayer is in the words of the Thrice Holy, a reminder of Is. 6:2-3. Part of the preceding words change with the seasons and are known as the Proper Preface. Worshipers should ponder the significance of these words closely in order to gather and apply the benefit of the Communion to themselves fully.

The Lord's Prayer follows. Its purpose is not to serve as a consecration of the sacred elements. Rather is it simply a means by which Christians, just before receiving the Lord's body and blood, seek out from the Lord the highest spiritual goods and rid themselves of every earthly distraction. Then the minister repeats the words of Institution. The purpose of this statement, usually accompanied with signals by the minister that he is about to distribute the bread and wine, is to focus the attention of the worshipers upon the Sacrament, to help them remind one another that they are carrying out the Lord's request, and to set apart the elements on the altar and the moments of partaking of the Sacrament for their sacred use.

Thereupon the congregation sings the *Agnus Dei,* based on John 1:29, preceded by a versicle, "The peace of the Lord be with you alway." The purpose of these statements is to underscore the meaning of the Sacrament, its gift of forgiveness, life, and salvation through the redeeming work of Jesus.

Then the communicants receive the Sacrament together. The *Hymnal* suggests brief prayers before and after Communion (p. 4), and communicants will do well to extend these prayers in their own minds in order to overcome distractions while communing, and to express their gratitude to God afterward.

The congregation together expresses this gratitude in the *Nunc Dimittis* (from Luke 2:29-32), brief prayers of thanksgiving, and a hymn if desired. Then the service closes with the Benediction.

Dr. E. P. Hoopmann, Medical Missionary to New Guinea
He is the son of Dr. C. E. Hoopmann, president of the Australian sister synod

FOREIGN MISSION PROBLEMS

(Continued from page 273)

therans are working in other directions) we plan to go north, start in a strategic center like Niigata, three hundred miles from Tokyo, and gradually build up a well-integrated Church right down the backbone of that main island of Honshu. The same process is to be followed on the upper island of Hokkaido. We need enough manpower to make a sufficient impact right from the start. We need people at once, shock troops, working in English and through interpreters, in order to give the regular missionaries time to acquire the Japanese language. While a start can be made in small private homes, soon chapels and schools are needed. In addition, houses, vehicles, literature, and seminaries are required for training native workers. How many? How long their training? How support them while in training and afterwards? How call a native Church into being and set up an organization?

Uncivilized Lands, Fanatic Religions

In New Guinea, where the Australian sister synod is aiding our work, the three-year-old mission brings us another set of problems: a people altogether uncivilized, no written language, no money, no steel tools, only the vaguest notions of a god, terrific fear and superstitution. There were difficulties of transportation (fly as far as you can, then walk), of getting supplies. The language has been reduced to writing, a number of mission stations have been established, schools have been started; a hydroelectric plant is being set up, lumber must be sawed, sheep and cattle brought in, gardens started; a hospital is being started and an effort made to make the mission as much as possible self-sustaining.

For Mohammedan work we need much patience to cope with a people of fanatical religion. Barriers exist — of language, of getting a foothold, and of gaining the confidence of the people. We need missionaries with the tenacity, patience, tact, and the high intelligence demanded by this work. Most of all, God's blessing and your prayer support.

Formosa? Shall we start there? How? With how many workers? On a temporary scale or with a view to permanency?

Korea? Can we start there? When? What workers would be available?

Other lands? How many fields can we approach? How much time is the Lord going to give us?

And in all these countries we are the stranger, the odd person. Everything we do is different. No wonder they hold back, or come at first with false notions about worldly gain from the mission.

Many problems! But the Lord guides! Let us pray over these matters, consult together in the fear of the Lord, and plan to do things for our God in keeping with the blessings He has granted us!

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Brelje, Milford, St. John, Orange, Calif., by W. C. Gesch, July 22.
Griffin, William H., Trinity, Selma, Ala., by Walter H. Ellwanger, July 1.
Preisinger, David A., St. Peter, Chicago, Ill., by A. B. Preisinger, July 15.

Ordained and Installed:

Bartling, Walter, Trinity, Burlington; St. Paul, Stratton, Colo., by Prof. Victor Bartling, July 22.
Claus, Enno T., Peace, Detroit, Mich., by Enno G. Claus, July 22.
De la Fuente, Alfonso, Santa Cruz, Monterrey, N. L., Mexico, by Felix Segovia, May 6.
Goehner, Edward, Trinity, Harlowton, Mont., by Pres. Paul M. Freiburger, July 15.
Heinz, Max E., St. Paul, Cambridge, Nebr., by E. George Becker, July 15.
Knippa, M. Erich, Christ, Tulia, Tex., by Martin J. Hartenberger, July 29.
Koch, Marvin, St. John, Lafe, Ark., by G. Miessler, July 15.
Schomberg, Elmer A., St. Paul, Kulm, N. Dak., by F. E. Brauer, July 15.
Vojtko, Paul A., Holy Trinity, Akron, Ohio, by John Vojtko, July 22.
Wehrspann, Leo, St. Paul, Tilden; St. Paul, Newman Grove, Nebr., by F. J. Rath, July 29.

Ordained and Commissioned:

Pallmeyer, Paul, Jr., as missionary to Japan, St. Peter, Huntington Sta., L. I., N. Y., by Paul H. Pallmeyer, July 29.

PASTORS

Installed:

Bauer, Benjamin T., Our Redeemer, Tacoma, Wash., by Erwin A. Gerken, July 15.
Berning, Norman F., Our Redeemer, Knox, Ind., by A. P. Starck, July 22.
Buerger, Martin A., Redeemer, Alexandria, La., by Wm. J. Wedig, July 22.
Dohrmann, E. F., St. Paul, Ida Grove, Iowa, by M. H. Leedahl, July 8.
Friedrich, William E., St. Peter, Swanville, Minn., by Wilmer A. Schultz, July 22.
Hecht, Harold, Faith, Milwaukee, Wis., by Frank Luley, July 22.
Huber, Louis, St. Mark, Sheboygan, Wis., by M. E. Eggers, July 15.
Maken, Andrew, St. John, Wilcox, Nebr., by M. Schabacker, Sr., July 15.
Meseke, Ervin G., Immanuel, Waterloo, Ill., by N. Hildebrandt, July 15.
Wegner, H. H., St. John, near Shawano, Wis., by W. Chr. Stoehr, July 1.

Commissioned:

Rische, Eugene W., missionary to the deaf i Chicago and vicinity, St. Philip, Chicago, Ill by Ernest J. Scheibert, July 22.

TEACHERS

Bachmann, Paul F., Immanuel, Houston, Tex by E. E. Miertschin, May 30.
Brauer, Milford, Immanuel, Lakefield, Minn., b M. G. Kirsch, July 15.
Bredehoeft, Merle R., St. Paul, New Bosto Mich., by Walter L. Gienapp, July 22.
Eggold, Cand. Robert, Trinity, Traverse Cit Mich., by W. Harry Krieger, July 15.
Frillmann, Cand. Louis, Martin Luther, Camde N. J., by H. C. Meyer, July 22.
Harms, Herbert, Emmaus, Denver, Colo., b H. G. Hartner, July 15.
Huelle, Morris, Holy Cross, Omaha, Nebr., b Paul E. Rohlfing, July 15.
Hufnagel, Kenneth, Mount Calvary, Denve Colo., by R. A. Hingst, July 8.
Kamprath, William M., Immanuel, Twin Fall Idaho, by R. C. Muhly, July 22.
Knauft, Theodore, St. Paul, Kankakee, Ill., b Carl F. Haller, July 15.
Papenberg, Walter L., Trinity, Niagara Fall N. Y., by Paul J. Hartenberger, July 15.
Rhode, Theodore, St. Peter, Davenport, Nebr by C. G. Stockamp, July 15.
Weerts, Cand. Paul H., Zion, Alamo, Tex., b Frederick H. Pralle, July 15.

Cornerstone Layings

Cincinnati, Ohio. St. Paul, church, July 22.
Hankinson, N. Dak. Immanuel, educationa building, July 15.
Hooper, Nebr. Immanuel, church, July 8.
Webster, Mass. Zion, school, July 15.

Anniversary

Roselle, Ill. St. John, the 100th, June 3.

Announcement

Pastor A. W. Siebert of Laurel, Mont., ha been appointed Visitor of the Southern Circui replacing Pastor A. M. Bachanz, who has a cepted a call into another District. — PAUL M FREIBURGER, *President, Montana District.*

Educational Institutions

Concordia College, Milwaukee, Wis., will ope its 1951—1952 school year Sunday, Sept. at 3:30 P. M. (C. S. T.), with a divine servic in the gymnasium.

The catalog contains detailed information re garding the curriculum, fees, and the routin of living at Concordia. Applications should b completed *at once.* Prospective freshmen wi kindly send us their last report card. Tho entering advanced classes will please have transcript of their credits sent directly to th college office. Students who have been cond tionally promoted will report on the camp Saturday, Sept. 8, at 10 A. M. For any inform tion, catalog, and application blanks, write LEROY C. RINCKER, *President, Concordia Colleg* Milwaukee 8, Wis.

Concordia College, Fort Wayne, Ind., w open its 113th academic year with a chap service on September 6, at 9:15 A. M. Concord offers the program required for admission Concordia Seminary, St. Louis, and to the la two years of Synod's teachers' colleges.

Dormitory facilities are available for men a women. Special opportunities are available high school graduates under the new progra authorized by the last synodical conventic For information, catalog, and application blan address HERBERT G. BREDEMEIER, *President, Co cordia College,* Fort Wayne 4, Ind.

Concordia College and High School, The L theran Church — Missouri Synod liberal a and preparatory school in St. Paul, Minn., w open the fall term the first week in Septembe Monday, Sept. 3 (Labor Day), has been desi nated Registration Day by President W. Poehler.

Opening exercises will be held at 10:00 A. the following day, Tuesday, Sept. 4. Class begin at 8:00 A. M., Wednesday, Sept. 5. F further information write to the Registr Concordia College, 275 North Syndicate, Paul 4, Minn.

College Students, Notice

All Synodical Conference Lutheran studer who plan to attend Western of Macomb, I please send your name and Macomb address REV. JOHN H. BEIDERWIEDEN, St. Paul's Luther Church, 121 North Pearl St., Havana, Ill.

FINANCIAL REPORT

Receipts, February 1, 1951, to July 31, 1951

Districts	Budget Account
Alberta and British Columbia	$ 4,734.64
Atlantic	41,966.64
California and Nevada	16,556.13
Central	156,377.36
Central Illinois	58,972.08
Colorado	10,179.52
Eastern	39,239.70
English	104,833.30
Florida-Georgia	3,286.50
Iowa East	38,000.00
Iowa West	65,733.94
Kansas	35,982.52
Manitoba and Saskatchewan	123,085.73
Michigan	134,519.60
Minnesota	4,484.28
Montana	19,736.11
North Dakota	63,669.36
North Wisconsin	149,777.75
Northern Illinois	36,000.00
Northern Nebraska	19,827.45
Northwest	7,788.49
Oklahoma	12,461.37
Ontario	14,454.94
South Dakota	102,947.14
South Wisconsin	20,968.16
Southeastern	4,958.90
Southern	22,500.00
Southern California	33,004.25
Southern Illinois	45,189.48
Southern Nebraska	12,745.34
Texas	141,753.65
Western	
Total from Districts	$1,545,734.33
From L. L. L. Endowment Fd.	28,310.09
From Other Sources	14,985.09
GRAND TOTAL	$1,589,029.51

OPERATING STATEMENT

	1950	1951
Budget Requirements, 2-1 to 7-31	$2,125,000.00	$2,375,000.00
Budget Receipts, 2-1 to 7-31	1,319,276.11	1,589,029.51
OPERATING DEFICIT	$ 805,723.89	$ 785,970.49

THEO. W. ECKHART, *Assistant Treasurer*

Synodical "Handbook"

The 1951 revision of the synodical *Handbook* is now being printed. As soon as it is ready, a copy will be sent to each pastor and to each congregation of Synod. In the meanwhile, requests for *Handbooks* cannot be acknowledged or filled. — THEO. W. ECKHART, *Assistant Treasurer.*

St. Louis Graduate School and Milwaukee Extension

The Graduate School of Concordia Seminary offers advanced work in all departments of theology leading to the S. T. M. and the Th. D. degrees. The new school year begins Tuesday, Sept. 18. Prospective students are urgently requested to register on or before that day. For any reason this is not possible, they are asked to indicate their intention by card or letter a few days before.

The rich program of theological studies includes: Old Testament Theology; New Testament Theology; Systematic Theology; Church History; Practical Theology; Philosophy and Archeology.

The prerequisites for admission to graduate studies are the B. A. and the B. D. degrees from a recognized college or theological seminary. Those deficient in these requirements have the opportunity to make them up.

Pastors living within driving distance of the St. Louis Seminary have a splendid opportunity to continue their theological studies on a graduate level. The program of studies is so arranged that out-of-town students can enroll in two or three courses by attending on only one day a week.

A **Graduate Extension Center** will be conducted by Concordia Seminary at Concordia College, Milwaukee, Wis., beginning Sept. 18, 1951. Interested pastors should write Prof. Paul Scheneke, Dean of the Milwaukee Extension Center, 3133 W. Kilbourn, Milwaukee 8, Wis. The Congregations would do well to encourage their pastors to avail themselves of these opportunities offered in St. Louis and Milwaukee. For further information write to A. M. REHKEL, *Director, Graduate School,* Concordia Seminary, St. Louis 5, Mo.

Board of Social Welfare Nominations

The Board of Social Welfare has been authorized by Synod to appoint a full-time Secretary for Social Welfare. Candidate suggestions are invited. The position requires an academic and practical background in both the Institutional Chaplaincy field and in the field of Social Work. Please outline qualifications, supply brief biographical data, and send to the undersigned. — Rev. A. H. BRINGEWATT, *Secretary, Board of Social Welfare,* 324 Omaha Loan Building, Omaha 2, Nebr.

Call for Additional Nominations

California Concordia College, Oakland, Calif.

Acting upon the request of the Board of Directors, the Board of Control of California Concordia College herewith urges the congregations of Synod, and others entitled to do so, to nominate additional candidates for the Presidency of California Concordia College. Names of nominees and information concerning them should reach the undersigned by Sept. 15, 1951. — EDWIN MEESE, JR., *Secretary, Board of Control,* 4444 Edgewood Ave., Oakland 2, Calif.

Wanted

Reed organ with attached blower, suitable for small church. Write MR. ARNOLD HINZMAN, R. 1, Clarissa, Minn.

Secondhand *organ* (reed, pipe, or electric) needed by congregation willing to pay a small sum. Write ST. JOHN'S LUTHERAN CHURCH, c/o Alfred Harfst, Meta, Mo.

Since about 400 immigrants have joined Immanuel Lutheran Church of Lethbridge, Alberta, Canada, in recent months, the congregation needs another 150 *German* (Missouri Synod) *hymnals* and also 25 *choir books.* If you have any to spare, please write REV. V. ERCHENLAUB, 1505 Sixth Ave., S., Lethbridge, Alta., Can.

Available

Four farms, near Lutheran church, for sale: 105 acres, 190 acres, and 240 acres all well improved, on rock roads, electricity; 200 acres, fair improvements, electricity. All are combination (grain and livestock) farms. Write or call HARRY HEIM, phone 502, Easton, Kans.

Pulpit, altar, and *baptismal font* to be had for transportation charges. Write to REV. GEO. C. EHLERS, Route 2, Parkers Prairie, Minn.

From Concordia Publishing House two *Iron Fireman Stokers,* Serial Nos. OA 14328 and OA 14324, Type P. S. Pressure Spreader. Capacity 1,200 pounds nut-sized stoker coal per hour; capacity of hoppers 1,000 pounds. Have been operating on 150 H. P. Horizontal return tube boilers. Stokers are complete with secondary air blower units. Automatic controls and piping to furnace are included. Equipment is in excellent operating condition. F. O. B. St. Louis. — CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Changes of Address

Pastors:

Albrecht, Vern H., 3231 Burnet Ave., Cincinnati, Ohio
Aulick, Cliff E., 2515 Woodward Ave., Fort Wayne 3, Ind.
Bartling, Prof. Victor, 12 Seminary Terrace, Clayton 5, Mo.
Beall, Arthur G., 313 Paddock St., Crawford, Nebr.
Behnke, Chaplain Albert A. (Lt. Col.), Office of the Wing Chaplain, Sampson AF Base, Geneva, N. Y.
Beiderwieden, George, Jr., 1349 N. Monroe, Decatur, Ill.
Benson, Kenneth H., 521 Meadowbrook, Detroit 14, Mich.
Berger, Eugene R., 2819 Third St., Alexandria, La.
Bernthal, Albert C., 316 N. Alexander, Danville, Ill.
Beyerlein, Charles J., *em.,* 43755 N. Gratiot Ave., R. 2, Mount Clemens, Mich.
Boerger, J. F., Jr., 313 W. Third St., Gordon, Nebr.
Boerger, Robert T., White, S. Dak.
Borkenhagen, William A., 3810 S. Sacramento, Chicago 32, Ill.
Brandt, Arlan H., 26 Elizabeth, Vestal, N. Y.
Brauer, Ernest A., 909 Otis Ave., Joliet, Ill.
Brauer, R. Henry, 1019 Farmington Ave., Bristol, Conn.
Breimeier, Kenneth H., 234 S. Maple, Oak Park, Ill.
Bringewatt, Ralph, Matsunami-cho 3 Chome-49, Niigata City, Niigata, Japan
Claus, Arnold F., 425 E. North, Flora, Ill.
Danner, Chaplain Bernard L., AO-528874, Sampson AF Base, Geneva, N. Y.
Deke, A. G., 414 Park Ave., Norfolk, Nebr.
Deye, John H., Cole Camp, Mo.
Diers, Alvin C., 208 North 12th St., McAllen, Tex.
Dietrich, Herman K., 1109 Davis Ave., Pittsburgh 12, Pa.
Dorn, Henry W., 1414 Maple, Sidney, Nebr.
Drevlow, Ferdinand A., Pottsville Star Route, Hamilton, Tex.
Driessner, H. E., P. O. Box 626, Dumas, Tex.
Duever, E. J. H., *em.,* 1306 Springfield Hill, East Peoria, Ill.
Essig, Erhardt H., 1004 Chicago St., Valparaiso, Ind.
Fastenau, Emmett H., Zion Luth. Church, P. O. Box 101, Clinton, La.
Frank, Martin L., 350 N. Hickory, Joliet, Ill.
Gall, John D., c. r. m., 106 Taylor St., Bristol, Pa.
Gerken, Theodore, 8343 Gravois, Affton 23, Mo.
Gutknecht, Richard J., May City, Iowa
Haas, Harold I., 404 Reserve Rd., Buffalo 24, N. Y.
Harting, Walter C., 3004 Rothermel, Houston 16, Tex.
Hartman, Elvir W., Royal, Iowa
Harms, Chaplain Erhard H., Hq. & Hq. Co., 504th Abn. Inf. Regt., Fort Bragg, N. C.
Heerboth, Paul M., No. 6, 2-Chome, Kudan, Chiyoda-Ku, Tokyo, Japan. Office: Tokyo Lutheran Center, 16, 1-Chome, Fujimicho, Chiyoda-Ku, Tokyo, Japan
Heine, Herman H., 2328 Weisser Park, Fort Wayne 5, Ind.
Heinecke, Louis G., 45140 Van Dyke, Utica, Mich.
Heinz, Max E., Box 633, Cambridge, Nebr.
Hennig, James F., 1603 Avenue F, Cisco, Tex.
Heumann, Arnold H., 225 E. Lewis St., Fort Wayne 2, Ind.
Huchthausen, Chaplain Walter A., (Lt. Col.), Student Detachment, CGSC, Fort Leavenworth, Kans.
Janssen, Ihno A., Jr., 3210 Ryan Ave., Philadelphia 36, Pa.
Jonas, Prof. Herman, *em.,* 2824 Halcyon Drive, San Leandro, Calif.
Kretzmann, Prof. J. P., 3953 Roland Blvd., St. Louis 21, Mo.
Kuhn, Chaplain Gerald, 2d Marine Division, Camp Lejeune, N. C.
Kurth, Homer H., R. 2, Paola, Kans.
Lutz, M. J., 3527 Winnebago St., St. Louis 18, Mo.
Maken, Andrew, Wilcox, Nebr.
Nolte, William, *em.,* 2549 North 33d St., Milwaukee, Wis.
Rehwaldt, W. C., *em.,* Waconia, Minn.
Schroeder, Henry C., 4219 70th Ave., Landover Hills, Md.
Schulz, Victor P., 5551 Vermillion Blvd., New Orleans 22, La.
Schwiebert, Dr. Ernest G., 3622 Ednor Rd., Baltimore, Md.
Sternberg, John R., 3004 East 12th St., Vancouver, Wash.
Weinbach, O. F. P., *em.,* P. O. Box 4122, St. Petersburg, Fla.

Teachers:

Bauer, E. L., 301 S. W. 11th St., Fort Lauderdale, Fla.
Bertram, Henry, 17 E. Grand St., Mount Vernon, N. Y.
Bredehoeft, Merle R., Box 235, New Boston, Mich.
Jaeger, John A., Ward Road, R. 1, Niagara Falls, N. Y.
Karth, Herman J., Wittenberg, Wis.
Singer, Edward H., 6308 Pala Ave., Bell, Calif.
Valleskey, Roman C., 7877 N. Port Washington Rd., Milwaukee 11, Wis.

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